them appointments in the country when suitable places can be found. Besides, the country people, mostly, have conveyance of their own, and after hitching up and starting it will make but little difference to them, ordinarily, whether they drive two or four miles. We know there are quite a number who are very tired of the maladministration of church government, and the preaching of the commandments of men. And we submit whether it would not be better for them to come out from among them before they are "spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ." Col. 2:8. We do not wish to urge the matter upon them, but we feel it our duty to extend to them this invitation, and submit these suggestions.

From brother Bashor we have the following, dated Nov. 22: "Our meeting at our church—Bethany, Va.,—closed last Sunday. In all twenty-three felt the power of truth and stood up for Christ. Some are yet to be baptized. Sunday night we began here, in Troutville, five miles east, and at the close of the services last night the good work began. God's power is being felt in the community, and as the sound of the gospel rushes over the dry bones of the valley they begin to stir. Many are hearing of and feeling the power of the blessed Christ. We go to the waterside soon. I see glorious news of God's mighty work among us. The revival wave has struck the church, and the work of the Holy Ghost will triumph from the center to the rim, all around, if we are men of God and do our part valiently and earnestly. My health still improves and I feel the old yearnings of years ago, for the conversion of ruined men. Oh, who will deliver me from the poison of disease, and give me strength to cry aloud of the wonderful riches of our God, and the everlasting glory of a life hid with him in Christ. We through his spirit have crushed to earth and shame the brazen serpent of uniformity, stamped out tradition, destroyed the vitality of ecclesiastical conservatism, and now one strong haul of the gospel net and the troubled waters yield rich fruits. Pray for me and the cause.

We have to record the removal of another of our faithful, active brethren this week. These removals are beginning to tell upon our little Ashland church. We have just counted a round dozen of members whose seats were seldom vacant at public worship a year ago, but who are now absent, and when the families with which some of them are connected shall all have removed about half that many more will be missed. The person we have reference to in the out set of this item, is brother E. M. Dunham, M. D. He has moved to Lansing, Michigan, where he intends to continue his profession: the practice of medicine. We regret very much the Doctor's departure. He is a good citizen, a Christian gentleman, and in our estimation, an excellent physician. He was our family physician, and every member of the family has been under his treatment for different diseases, and he has brought us safely through. We reccommend him to the people of Lansing, and wish him abundant prosperity. Sister Dunham is still at Ashland, but expects to leave in about a week. She will visit her relations in Seneca county, and among the Doctor's friends in the vicinity of Cincinnati before she will join her husband at their new home. We shall miss sister Dunham at our prayer meetings, and in every other good work in which our progressive sisters are want to engage.

And the Thanksgiving turkeys came according to invitation, two fine fat fellows as ever graced the coop of any editor, with a cash surplus to buy salt and pepper to season with. And where do our readers think they came from? "Some rich old farmer who has so many he don't know what to do with them," we imagine we hear a score of voices exclaim. Guess again—no there's no use, you cannot guess it in a hundred times. The first came from a hard working mechanic, who preaches on Sunday, who has a heart as big as his head, and full of love for his fellow men, but not a spark of the love of money. May the Lord bless him, and He knows who he is and where to find him. The other was brought to our house by sister Hershler, wife of brother J. Hershler, of our Ashland church, but residing in the country. It is of their own raising, and we expect to find it toothsome and tender. Many thanks to the Hershler family. And we will endeavor to be very thankful to the good Lord who is the source of all good. Just before going to press we received another dollar, from sister Laura Slotter, of Columbiana, with which to buy sauce and other good things for Thanksgiving. Many thanks. That will do now; let up friends, until Christmas time.

There are a few objections to an educated ministry among the Brethren. It is scarcely a debatable subject, at least we do not care to discuss it in our paper. We are congregational on all such matters as that. If any of the churches prefer an uneducated ministry they are entirely at liberty to engage such. And is it likely that for some time to come those can be found who do not know too much to suit the most fastidious. The unsalaried ministry is a similar question. We have no rules requiring churches to pay their ministers, only that "the Lord has ordained that they that preach the gospel shall live of the gospel," and the apostle recommends that he that is taught in the word communicate unto him that teacheth in all good things." But if there are ministers who do not need any assistance or support, or do not wish it, and are still able and willing to preach the gospel, we think some arrangements could be made between the church and such ministers by which they can serve without violating our creed. One plan which we would recommend is this: the church should raise a reasonable amount as a fund for the support of the preaching of the gospel to them, which should be tendered to the minister who is serving them. If he declines to receive it the money should be appropriated to the preaching of the gospel in other churches or places where there are no ministers, or where the ministers are less fortunate. Perhaps this would be according to 2 Cor. 11: 8; "I robbed other churches, taking wages of them, to do you service;" or as in the next verse: "For that which was lacking to me the brethren which came from Macedonia supplied." There need be no trouble upon this point. The scriptures are quite plain enough. Search them dililgently, brethren. Make yourselves familiar with our creed.

Correspondence.

Our Commission.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

This is among the closing instructions of Jesus to his little band of followers, when he had led them out to one of Gallilee's sacred mounts, to take his leave of them and ascend up into heaven. How momentous in its requirements. Dear Brethren, few of us, we fear reflect as we should upon its mighty responsibilities, and may we not say when viewed strictly from a Bible point of view, that the church has viewed it in a very narrow way.

"It has pleased God by the foolishness of preaching to save them that believe." Preaching is an old theme dating far back in antiquity, and does not properly demand investigation at this time. But the good news of Jehovah's "good will to man" must be heard, the glad tidings must be proclaimed, and who are to do it?

Paul affirms that "whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? (Rom. 10: 13—15.)

We have a few of important facts presented in this affirmation: 1st. Men must believe before they can call on God in faith. 2nd. They must hear of him before they can believe unto salvation.

This is strictly in harmony with our organism. We can not intelligible accept anything until we here and understand. But from whence is to come this knowledge? Preachers are of God's arrangement and will he not send them? "He whom God hath sent speaketh the words of God." John gives us to understand, how we may know the minister from God. Jesus in his priestly prayer says: "I have given them thy word as thou hast sent me into the world even so have I also sent them into the world." John 17: 14—18. We all accept the idea that God sent Jesus into the world to make known his perfect plan of salvation, and he says even so I have sent you. Is this true of the ministry of to-day? We fear to many are sent of men, and with traditional messages are making sad havoc of Zion. God's Servant "speaketh the words of God." His anointing is from God, and his preaching is of the "Holy Ghost sent down from heaven." In 1st Cor., 3, we learn from the apostle: "We speak the wisdom of God in a mystery that God hath revealed unto us by his spirit, that we might know the things that are freely given to us of God, which things we speak.

By the mouth of the prophet far back in the world's history, we have the declaration: "The spirit of the Lord God is upon me" because the Lord hath anointed me to preach the glad tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captive, &c. And when Jesus began his ministry he said: "This day is the scripture fulfilled in your eyes." "Even so have I sent you into the world." Oh, if more of the ministry were thus anointed with the spirit of the Lord God, how much more of the glad news of salvation would be proclaimed. How much of the jealousy, malace, prejudice, hatred and strife would be done away and love justice and mercy supplanted. "To be examples to the flock," "teaching them all things, whatsoever I have commanded you," is of weighty consideration, and is not accomplished in our own strength, But the encouragement comes from the word of God. "If any man lack wisdom let him ask of God who gives to every man liberally and upbraideth not," and the wisdom that God giveth is distinguishable from the wisdom of the world—the former is pure, peacible, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; the latter earthly, seneual and devilish.

Let us take retrospect, Brethren. The conflict of the last two years has tried many of us; the crisis has passed but the struggle can never end, until error is overcome and we see eye to eye. No compromises can be made. God's word must prevail, but not by might nor by power, but by my spirit saith the Lord of Hosts." (Zech. 4: 6.) A. J. Hixson.

Montana City, Kan.

Our Paper.

Dear Editors: I have just read the sample number of our paper as it is to be next year; and I too feel just a little proud of it. It is a satisfaction to feel that we have such a respectable paper. And now I do hope that all our Brethren and sisters who can write will contribute regularly. It seems to me they are so periodical in their literary work. Sometimes we are favored for weeks in succession with the productions of our best writers and then again we do not hear from them for months. Wish they could be induced to write regularly. I am quite home sick to hear from sister Julia A. Wood. Why does she not write any more? I think the present tone of our paper would just suit the gentle spirit of the sisters. Hope they will accept the editor's invitation to them to help in the good work. Could we not have a sister's department? They could write kindly epistles to erring ones, and words of encouragement to the faint hearted, and so do much good. Now that a battle is over the wounded need kindly attention.

Then we also need the services of advice and instruction of the aged and the wise, and the help of the brave and the strong. In fact we need all there is in youth and age, talent and money, strength and beauty, to make our cause prosper as it should. And now let us all rally to the support of our paper. Let all who can write for the press, send in their weekly contributions of cheerful news, and let those who can not help in that way lend a helping hand by gathering in subscribers to the paper and selling our other publications. Every one can do something. In many places it would be a good plan to appoint a committee for that purpose, Some sisters make excellent colporters, and are generally willing to do their full share of the work, when an opportunity is allowed them. And while I am not in favor of overtaxing them I believe in giving them a fair chance. Above all I do hope our paper will be well sustained. I do not like to read complaints by the editor. They are so pathetic, they pain me. Another thing I do not like, and that is those editorial duns. Everybody who reads a religious paper ought to pay for it. That is simply honesty. And when the editor of a religious paper must keep urging his patrons to pay their subscriptions it sounds to me as if there was something wrong. Let all subscribers pay for their paper in advance and then the publishers will have their money to carry on their business, pay their debts, keep the editor in good humor, and we shall have a pleasant and cheerful and useful paper. So may it be.

John Smith.

Sanction, Ohio.

The Annual Visit.

This is the name of an old custom in the German Baptist church as far back as I remember. The deacons would visit from house to house among the members. Each one was asked the following questions:

1. Are you still in the faith of the Gospel, as you were when you were received into the church?

2. Are you in peace and in union with the church, as far as you know?

3. Are you willing to labor with the brethren (as long as they keep house according to the Gospel) for an increase of holiness, both in yourself and others?

To these we can answer yes, except the second which needs no comment.

4. You are at liberty now to hand in anything you desire, or think the good of the church requires.

Each one may be his own judge as to whether we have this liberty or not. I had taken notes of the strange doings of some of the elders here; but after reading so many reports of other places, I thought it is enough and too much already. Bnt this was one thing that was done. When a brother who had been silenced for perverting the Gospel, asked wherein he had perverted the gospel, and what language of the gospel he had perverted he was answered: "To take the whole it would look a little that way." And did you ever hear of an elder being tried, and after the case was heard on both sides, and he had withdrawn by request, the moderator requested that all who were in sympathy with him should also withdraw? May God give us grace to go on in the Master's cause; forgetting the things that are behind, and pressing forward toward the mark for the prize of our high calling. May the Lord give us strength to overcome all things and help us to cultivate a disposition to forgive our brethren from the heart, and thus let our light shine, which will be convincing to all that we have been with Jesus.

I will freely correspond with any brethren desiring information concerning the country from this place. H. E. Fadely.

It is Just Splendid.

That is my decision in regard to the improved paper. Like the editor, I am not ashamed of it; but gratified, and I hope that all the dear Brethren and sisters will feel the same way and also feel to give it a liberal support. And dear brother Holsinger, please keep us glad. To my mind I know of no better way than to steer clear of all breakers, such as unpleasant insinuations and busying ourselves in other demomination's matters, Let the paper be what the name imports, a true representative of the meek and lowly; an expeller of darkness, and a disseminater of of light.

The Lord willing, I expect to commence a protracted meeting at South Bend, Ind., on the eve. of the 30th inst. Any of the Brethren desiring to address me on any subject, will please make a note of this and write me at the above point, in care of Elder D. C. Ulery. I will remain there for twelve or thirteen days. J. W. Fitzgerald.

Trotwood, O.

From the Fairview Church O.

Elders Landon West, Jacob Garber, and J. N. Kauffman were here, on the 22nd inst., to do something. They did and they didn't and so it ended, and everything exists and moves onward as before. They said they came to have Bro. J. W. Beer tell the church what he had been doing and why he did it, and why he didn't do as he used to do. They came to discharge their duties, not as a committee, but as adjoining elders, not by invitation of the Fairview church, or any member of the church. They came according to Art. 4, min., A. M. 1882, but not to try brother Beer—only to have him explain. Everything almost came up, in a loose way, but there were no direct charges. There were two sessions, of about three hours each, and then closed by an agreement for brother Beer and the Fairview church to go on as before. So will we do if the Lord permit. We are glad the elders were here, and learned more about the condition of things, and left us without doing violence to any one. Puteus.

Washington C. H., O.

CHOICE EXTRACTS.

"True dignity is never gained by place,
And never lost when honors are withdrawn."
—*Massinger.*

Death is the dropping of the flower that the fruit may swell.—*W. M. Taylor.*

What greater thing can be said of a Christian than that he "Walked with God."

I have seldom known anyone who deserted truth in trifles that could be trusted in matters of importance.—Paley

It may not be your lot to command an army, fight battles or rule a nation, but in the rebellious and warring regions of your own hearts there are many chances for you to show yourselves as heroic, patriotic and Christian as the noble Prince who found and conquered and died hundreds of years ago.

The power of an approving word, or of a harsh one, can not be over-emphasized. It is not for children alone that words are potent for help or harm. We are all children in this matter—always children. As Emerson puts it: "No man has a prosperity so high or firm but two or three words can dishearten it. There is no calamity which right words will not begin to redress." Lord, keep Thou the door of our lips—*S. S. Times.*

The Brethren Hymnody.---Ready Dec. 15.

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